

A COMPREHENSIVE STUDY OF AYURVEDA, TRADITIONAL CHINESE MEDICINE
AND COMPARISON

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ANT 461, 462

Senior Project

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Fall, 2012

I dedicate this to the spiritual unfoldment of higher consciousness
for all life on planet Earth.

May Christ consciousness,
Buddha nature,
and Krishna spirit
awaken in all of us.

Thank you

Om Tryambakam Yajamahe
Sugandhim pushti Vardhanam
Uvaarukamiva Bandhanaan
Mrityor Muksheeya Mamrutat
Swaha

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Senior Project Proposal

For my senior project I will study, compare and contrast Ayurvedic, and traditional Chinese medicine. It goes without saying that both traditions of healing will be unique. However, these different practices could possibly be very compatible with each other in creating one very holistic model of health and healing. I hope that my studies will reveal to me the role of consciousness in healing. The information needed for this research paper will be gathered through text sources, and personal interview if possible.

My area of interest can be divided into three broad categories or sections: 1st is health and illness; 2nd is the belief systems; 3rd is compatibility. Each category demands an understanding and knowledge of the section before it, and requires increasingly deeper thinking. The first category includes how these traditions view human anatomy, health, illness and treatment. This could easily be the bulk of my research. Second I will look at why these systems of healing work, examining cosmology, and metaphysics. This section will require me to connect each traditions belief system to its healing practices. Lastly I will contrast, and compare these two systems of healing. Would it make sense to blend the two, or use them together? This section will rely heavily on understanding what I've learned so far. Below I detail these three categories.

First I will learn about the human anatomy in the widest sense of the term, so that it may include chakras, nadis, human energy field, the physical, emotional, mental, spiritual bodies, and whatever else I may find. I will have to understand how a healthy human system is defined, how it is achieved or maintained. Once I know

how the traditions view health, I will examine illness. I will learn what causes illness, and how people heal. I will study what treatments, exercises, techniques, experiences, etc. both traditions practice in order to heal.

While researching healing traditions, I will hold the question '*why does the human body respond to that?*' I will explore the beliefs systems about healing, examining cosmology, metaphysics, and the role of consciousness in healing. I would like to investigate if there is a difference in consciousness between healing a person, healing a situation, and healing a planet. I will look to see if these traditions say anything about the effect of healing the collective by healing the self.

At this point I will have a firm understanding of these healing traditions, and the belief systems that they are founded in. To contrast the three traditions I will see if there is any evidence, or reason, that one tradition would be more successful than another in treating a certain illness; or the possibility that a person would see success with one tradition and encounter a block with another? From here I will determine if these systems can be used in unison. Do these belief systems agree with each other, are they open ended enough to leave space for a blending of these traditions, or are they in disagreement?

At this point it seems like I have a huge project ahead of me. At this point it is hard to tell if the 3rd section is applicable. My ability to put what I learn into words, and compare and contrast these traditions on a deep level will be largely based on how well I understand my subject matter. I may not be able to coherently explain my findings on paper as deeply as I would like, but at the very least I will increase my personal understand of them dramatically.

Annotated Bibliography

Frawley, David with Subhash Ranade and Avinash Lele

2012[2003] *Ayurveda and Marma Therapy: Energy Points in Yogic Healing*. Twin Lakes, Wisconsin: Lotus Press.

This book discusses marma point therapy, what they are, the energetic body according to Ayurveda. A variety of treatment methods are explained relating to marmas, as well as which body constitutions they work best with.

Heyn, Birgit

1992 *Ayurvedic Medicine: The Gentle Strength of Indian Healing*. Calcutta: Indus.

Heyn discusses the simple aspects of Ayurveda, explaining its background in spirituality, tridoshic theory, the six tastes, the development of disease, and briefly touching treatment. This book is written differently from my other sources, easy and quick to read even though there are no pictures, and only a few graphs.

Kaptchuk, Ted J.

2000 *The Web That Has No Weaver: Understanding Chinese Medicine*. New York: McGraw-Hill.

The flow of this book is similar to *Ayurvedic Medicine* by Heyn. It reads very well, written in a way that makes it easy to take information in. It covers the basics of Qi, the organs and their relationships, and also goes into meridians, diagnosis, including pulse diagnosis.

Lad, Vasant

2002 *Textbook of Ayurveda, vol. 1: Fundamental Principles*. Albuquerque, New Mexico: The Ayurvedic Press.

Vasant Lad teaches at the Ayurvedic Institute in New Mexico. This textbook is designed for Western students of Ayurveda. It covers all basics in depth: including philosophy, elements, gunas, tridoshas, digestion, subtle essences, and srotas. The text book is well organized, and has diagrams to help convey information.

Lad, Vasant

2006 *Textbook of Ayurveda, vol. 2: A Complete Guide to Clinical Assessment*. Albuquerque, New Mexico: The Ayurvedic Press.

This textbook goes into greater detail of some topics mentioned in the first textbook, such as constitution, and prakriti. Additionally it covers the development of disease, and diagnosis.

Maciocia ,Giovanni

2012[2005] The Foundations of Chinese Medicine: A Comprehensive Text for Acupuncturists and Herbalists. 2nd edition. China: Elsevier.

This source covers everything in traditional Chinese medicine, from diagnosis, to treatments, theories, history. It is a well written text book for the subject matter. There are charts, and diagrams to convey the information without having to read excessively. The chapters are broken into small sections. The book is very detailed. The book is considered one of the most successful Chinese medicine textbooks ever published in English. It includes a CD-rom with self test questions.

Ping, Chen, ed.

1997 Advanced Traditional Chinese Medicine Series, vol. 2: Concepts and Theories of Traditional Chinese Medicine. Beijing: Science Press.

This book covers the basic theories of traditional Chinese medicine, the organs and their relationships, the bodily substances, the meridians, pathogens, prevention and treatment of disease. The layout of this book is well organized, like a detailed outline making it easy to find needed information without much effort. There are only a few pictures and diagrams, but they are helpful.

Svoboda, Robert and Arnie Lade

1995 Toa and Dharma: Chinese Medicine and Ayurveda. Twin Lakes, Wisconsin: Lotus Press.

This source is divided into 3 sections. The first two detail origins, philosophy, elemental composition of the body and foods, subtle anatomy, diagnosis and treatment for Chinese medicine and Ayurveda. The last section compares these to traditions. The book is short and simple, but in some respects that is a strength. There are good illustrations that depict the philosophical flow of creation and consciousness for both traditions. The text also contains an appendix of medicinal plants, and their uses in both traditions. There is an index.

Radhakrishnan

1940 Indian Philosophy, vol. 2. New York: The Macmillan Company.

This text covers a huge range of Indian philosophy. It is divided into chapters based on the school / system of philosophy. The section based on Samkhya will be beneficial to me. It breaks samkhya down, explaining the different concepts of it, and how it view/explains things such as space and time.

Wallnöfer, Heinrich and Anna von Rottauscher

1965 Chinese Folk Medicine. New York: Bell Publishing Company, Inc.

Wallnöfer's text goes into the fundamentals of Chinese medicine, detailing Ying and Yang, their properties, and their role in the body. There are diagrams of the organs, and information on their role in the body according to Chinese medicine. The 5 elements are also discussed. This is a good source for diagnosis using pulse, which is one of several methods of diagnosis. There is also a long list of medicinal herbs, and information on preparing prescriptions and treatments. The book also gives a chapter to the development of Chinese medicine. I believe that some parts of this book draw from very old Chinese medicine, and thus is outdated by relatively more modern, however still applicable to my paper.

Yi, Qiao with Al Stone

2008 Traditional Chinese Medicine: Diagnosis Study Guide. Seattle, Washington: Eastland Press

This is an expansive book made for students of Chinese Medicine. It breaks diagnosis into the 4 traditional modes. The book is very thorough, and is has pictures, charts, and graphs to help convey the information.

Outline

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4. Compatability

* When discussing concepts of Ayurveda I will use the Sanskrit language to remind the reader that the meaning behind the translation goes much deeper. When discussing Traditional Chinese Medicine I will use the English translation most often, as the majority of English sources have excluded the Chinese terms.

** Notes are located at the end of the report.

Introduction

A comprehensive study of Ayurveda and Traditional Chinese Medicine must begin with a basic foundation of holistic medicine and healing from within. The best holistic medicine is prevention (Heyn 1992:188). The other key factor is empowering the individual to choose to better their physical, mental, emotional, and spiritual health. This is a different healing paradigm compared with modern symptom based western medicine. We can ask the question, “What is the difference between curing and healing?”

Curing can be defined as working on the surface level of the body and treating only the symptoms. On the other hand, healing is defined as treating the body as a whole, including the four aspects mentioned above. It is no surprise that the typical Western medical doctor turns their head away when one mentions emotional, mental and spiritual bodies and their relation to healing. And they practically start running if they hear serious discussion of Prana, which is the life energy described in Ayurveda, or Qi, which is its equal in traditional Chinese medicine. With new technologies scientists are able to measure this elusive life energy, and Western medicine is increasingly using complimentary medicines (Puchalski 2008).

As Western quantum physicists begin quantifying consciousness and the possibility of extra-dimensional life, perhaps the modern doctor is ready to learn from two of the oldest forms of healing: Ayurveda and traditional Chinese medicine (Sharma 2007).

It is easy for the Western mind to dismiss these practices because of their antiquity and esoteric principals. However, the modern doctor has much to learn

from studying these two practices. In this paper I will explore and demystify these Eastern forms of medicine and investigate their compatibility with each other.

PART I: Ayurveda

Ayurveda is the world's oldest medical science dating at least 3,000 B.C.E. in India. At the heart of it is an individualized daily practice bringing balance to body and mind. Ayurveda has the intention of achieving longevity and a healthy quality of life; beyond this lies the higher goal of enlightenment and living as an expression of divinity (Frawly 2012:10, Lad 2002:1).

Ayurveda has a spiritual foundation, however in the Indian tradition, philosophy and reason are interwoven into spirituality. This medical practice is grounded in the Shad Darshan, the Six Philosophies of life, from the ancient sacred texts Upanishads (Heyn 1992:35). They are Sankhya, Nyaya-Vaisheshika, Mimamsa, Vedanta, Yoga, and Vedanta. Each philosophy has its own niche; their subject matter ranges the material and non-material worlds, giving insight to physics, ritual, spiritual enlightenment, and the nature of the Creation.

All in all, the idea that each individual is a reflection of the Creation is principal to Ayurveda. Both are created from the same building blocks and all elements that exist within one, exist in the other. This is the law of microcosm-macrocosm. To explain it with the words of the Charaka Samhita, an ancient physician of Ayurveda, "Each individual is the unique expression of a recognizable finely tuned cosmic process occurring in time and space" (Heyn 1992:34).

Journey of Consciousness into Matter

The two oldest philosophies of the Shad Darshan are most important to Ayurveda. These are the Sankhya and Nyaya-Vaisheshika systems. The Nyaya-Vaisheshika are systems of classification rather than philosophy. They specify an

atomic theory with 5 different elemental atoms – ether, air, fire, water, and earth – which will be discussed later. This system declares that knowledge is gathered through observation and critical logic, and truth can be proven (Las 2002:10).

Sankhya, one of the six philosophies of life, details how the Creation came into manifestation. Figure 1 illustrates the journey from consciousness into matter. There are 24 principles in the Creation of matter and consciousness; I will briefly define some of them.

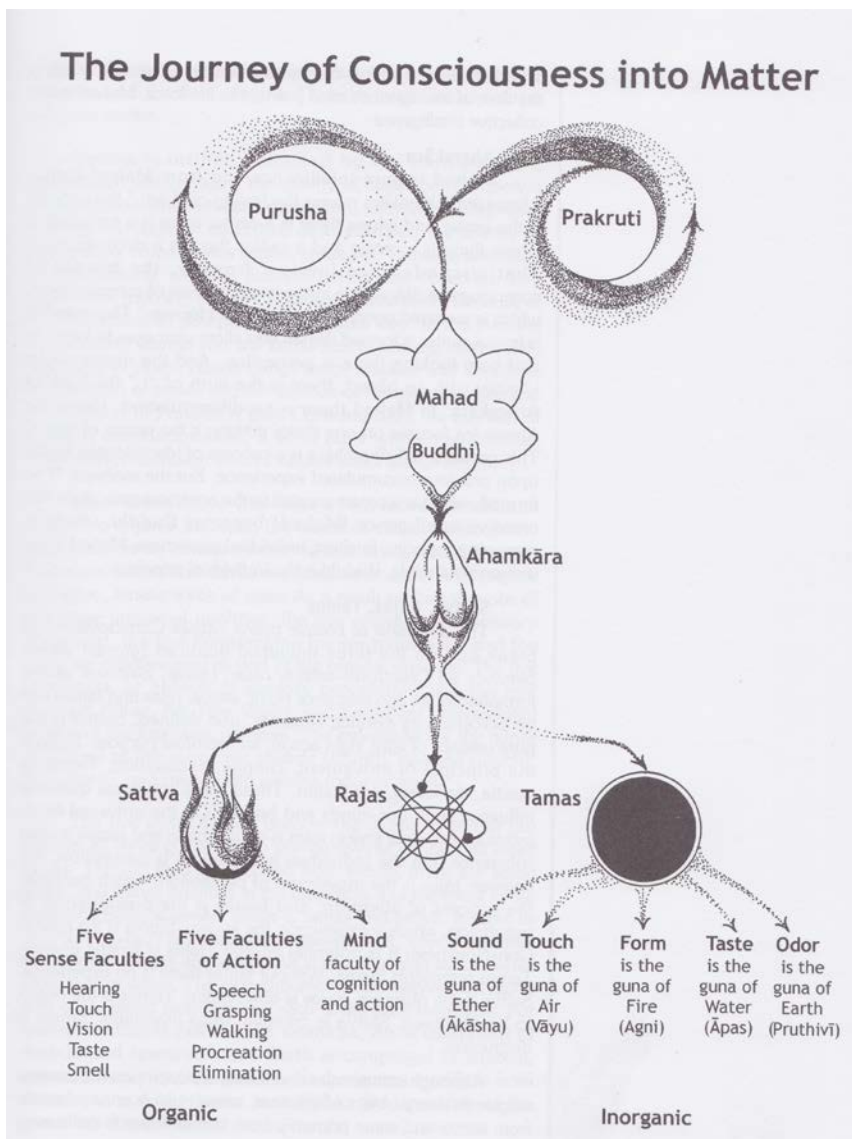


Figure 1 (reproduced from Las 2002:7)

Purusha is pure consciousness, it is infinite and formless, the Divine Masculine; it has no active role in creation. Prakruti is the Divine Feminine and gives birth to the creation; it is creative potential, divine will, the one who desires to become many (Lad 2002:5-7; Svoboda 2005:46).

Mahad, which is self-aware supreme intelligence, is created

from the creative will of Prakruti flowing through the energetic potential of Purusha. From Mahad comes Ahamkara, which can be described as the ego.

Sattva, rajas, and tamas are the three gunas, or universal qualities. They are subtle forces that pervade all things (physical objects, thoughts, actions, etc.). However one may be dominant. The gunas are described as fluid-like in nature and are always changing into one another. They are intangible but we know of them because of their effects. Sattva is potential energy and has the qualities of goodness, happiness, light, and manifestation, while tamas is inertia and has the qualities of resistance, pain, sloth, and darkness. Rajas is kinetic energy, action, and perception; it leads to “feverish enjoyment and restless effort” (Las 2002:8). Sattva and tamas are both inactive and require Rajas to be put into motion.

Sattva evolves into Jnanendriya, Karmendriya, and manas, respectively the five sense faculties, the five faculties of action, and the mind. These makeup the organic world. From tamas comes the inorganic world composed of the five elements and their subtle qualities. The inorganic world is the object of the five senses.

Panchamaha bhutas, or the five elements, akasha, vayu, agni, apas, and pruthivi, are ether, air, fire, water, and earth respectively. Just how all three universal gunas pervade all things, the same is true of the elements. All things are a mixture of the five elements, while one or two of them may be dominant in a certain object. And the elements themselves are a mixture of the three gunas. Each element can be perceived through the faculty senses; the tanmatras (subtle elements) are the objects of the senses, or the object the senses observe.

Each element, akasha, vayu, agni, apas, and pruthivi, takes on all of the tanmatras of the element before it. Thus akasha has only one tanmatra, which is shabda or sound. Vayu has two tanmatras: shabda and sparsha, which is touch. Agni adds Rupa, which is form; apas adds rasas meaning taste; and pruthivi adds gandha or smell, thereafter has all 5 tanmatras (Lad 2002:27).

The rishis, or seers, have perceived the subtle vibration of the Creation, the Om (the big bang in Western thought). From the Om came Ether. From the subtle movements of Ether came Air. Ether in action is Air. And from the action of Air came Fire through the heat of friction. Fire's heat dissolved and liquefied ethereal elements to create Water, which then solidified into Earth (Lad 2002:25-26).

Tridoshas

The Tridoshas are three different subtle energies that govern all life, from plants, to animals, and cellular consciousness, to the body as a whole. All three doshas are present throughout the body, however one or two may be dominant in an individual. The dominant dosha(s) determines the individual's physical body type and mental character. However, the term determine is used loosely, as all people are a unique mix of the doshas, and prakruti (Heyn 1992:47; Lad 2002:35).

Each dosha is responsible for certain bodily functions. When the individual doshas are in good quality and quantity then the doshas work together in harmony to maintain health. If a single dosha is unbalanced it will cause disharmony between the other doshas^[1] and given time disease will result (Heyn 1992:43). The Tridoshas are central to Ayurveda, in both diagnosis and good health.

Each dosha embodies certain principles, attributes, elements, and governs certain activities within the human. The three doshas are vata, pitta, and kapha.

- Vata is the principle of movement; located in the colon mainly; and is constructed of akasha and vayu (ether and air).
- Pitta's principle is digestion and transmutation; primarily located in the small intestine; and is made of agni and apas (fire and water).
- Kapha creates structure, form and steadiness; hold the bodily tissues together; mainly located in the lungs; and is composed of the elements apas and pruthivi (water and earth)(Heyne 1992:47,51,54; Lad 2002:31)

All organic and inorganic substances, thoughts, and actions have certain attributes. There are 10 pairs of opposing attributes (20 attributes in total) and can be understood as a pairing of masculine and feminine aspects. The Tridoshas are essentially three groups of the 20 attributes. Below is a chart showing the gunas of the doshas.

Doshas and Corresponding Gunas		
Vata	Pitta	Kapha
Laghu (Light)	Ushna (Hot)	Guru (Heavy)
Shita (Cold)	Tikshna (Sharp)	Manda (Slow/Dull)
Ruksha (Dry)	Laghu (Light)	Shita (Cold)
Khara (Rough)	Chala (Mobile)	Snigdha (Oily/Unctuous)
Chala (Mobile)	Drava (Liquid)	Shlakshna (Slimy/Smooth)
Sukshma (Subtle)	Snigdha (Oily/Unctuous)	Sandra (Dense)
Vishada (Clear)		Drava (Liquid)
		Mrudu (Soft)
		Kathina (Hard)
		Sthira (Static)
		Sthula (Gross)
		Picchila/Avila (Sticky/Cloudy)

Figure 2 (reproduced from Las 2002:31)

Each dosha is divided into five subtypes, each governed by a different element, located in a different region with a unique function. The different gunas assigned to the doshas allow the doshas to perform their functions.

Vata

Subtypes of Vata^[2]				
Subtype	Governing Element	Primary Sites	Functions	Direction
Prana	ether	head, brain	purana: to fill the space	downward, inward
Udana	air	diaphragm, throat	udvahana: moves upward	upward
Samana	fire	small intestine, navel	viveka: isolation, separation, splitting	linear
Apana	earth	colon, pelvic cavity	sharana: holding	downward, outward
Vyana	water	heart, whole body	prasandanam: pulsation, throbbing	circular, circulation

Figure 3 (reproduced from Lad 2002:46)

Pitta

Subtypes of Pitta			
Subtype	Governing Element	Primary Sites	Functions
Sadhaka	ether	brain (grey matter), heart	conscious thinking and emotions; comprehension
Alochaka	air	eyes	maintains iris color; visual perception
Pachaka	fire	small intestine, stomach	digestion, absorption, and assimilation of foods
Ranjaka	water	liver, spleen, intrinsic factor in stomach	produces bile, liver enzymes; gives color to blood
Bhrajaka	earth	skin	maintains skin color, texture and temperature; stereognosis

Figure 4 (reproduced from Lad 2002:55)

Kapha

Subtypes of Kapha			
Subtype	Governing Element	Primary Sites	Functions
Tarpaka	ether	brain (white matter); myelin sheath; cerebrospinal fluid	subconscious thinking and emotions; memory
Avalambaka	air	lungs; pleural cavity; heart; respiratory tract; spine	support; holds emotions; supports all kapha systems
Kledaka	fire	stomach; gastrointestinal tract	gastric secretion; digestion and absorption; nourishes rasa (plasma)
Bodhaka	water	oral cavity	salivary secretions; taste; swallowing; speech
Sheshaka	earth	joints	lubricates joints (synovial fluid); nourishes bones

Figure 5 (reproduced from Las 2002:68)

Digestion and the Body – Digestion and Agni

A dead body becomes cold because there is no agni, without it there can be no life. The fire element manifests in our solar system as the sun and by the law of macrocosm-microcosm this solar agni must also exist within the body. Jathara agni, centered in the stomach is the internal fire (Las 2002:83,84). In the body agni has many different forms and functions, however, at its core is transformation.

There are 13 main types of agni: one agni for each element in the liver, one for each of the seven bodily tissues, and jathara agni. Bhuta agnis is the fire within the liver, which can be divided into five subtypes based on the five elements. Nabhasa agni, vavavya agni, tejo agni, apo agni, parthiva agni, are the fire components of ether, air, fire, water, and earth respectively (Las 2002:92). Each one is responsible for transmuting their individual element within foodstuffs (Las

2002:94). The seven agni of the body tissues will be discussed in the next section. Jathara agni, responsible for digestion of food, is most important (Las 2002:92).

Pitta is the seat or container of agni. The doshas affect the strength of agni, just the doshas affect pitta. Excessive vata and kappa will weaken or slow agni. Pitta can either strengthen or weaken agni depending on the qualities; hot and sharp pitta will increase agni, while liquid or oil will decrease it (Las 2002:89,91). When agni is weak undigested food passes through the gastrointestinal tract. This unripe food turns sour, creating toxins or ama in the body.

Dhatus: The Bodily Tissues

As we saw earlier, kapha is responsible for the structure and form of body tissues or dhatu. There are seven dhatus, they are: rasa, rakta, mamsa, meda, asthi, majja, sjukra, artava; plasma, red blood cells, muscle, fat tissue, bones & cartilage, marrow & nerve tissue & connective tissue, and reproductive tissue in English (Heyn 1992:70-74).

Dhatus are nourished the food we digest. However, agni must first transform food into a usable substance. Food is metabolized first by jathara agni and then by bhuta agni in the liver. Tejo agni, apo agni, and parthiva agni are responsible for creating ahara dhatu which is the precursor to rasa dhatu or plasma. Rasa dhatu is the food for all other dhatu (Las 2002:96,105).

Within 12 hours of digestion new ajara dhatu is in the bloodstream. Over the process of five days rasa agni transform it into mature rasa dhatu. Rakta dhatu is the second of seven dhatus, from the initial ajara dhatu, it takes 10 days for rakta agni to mature it. Each consecutive dhatu takes an additional five days, thus

artava dhatu takes 35 days to mature (Las 2002:105,107). See figure 6 and take note at the end of this process that ojas is the remaining essence.

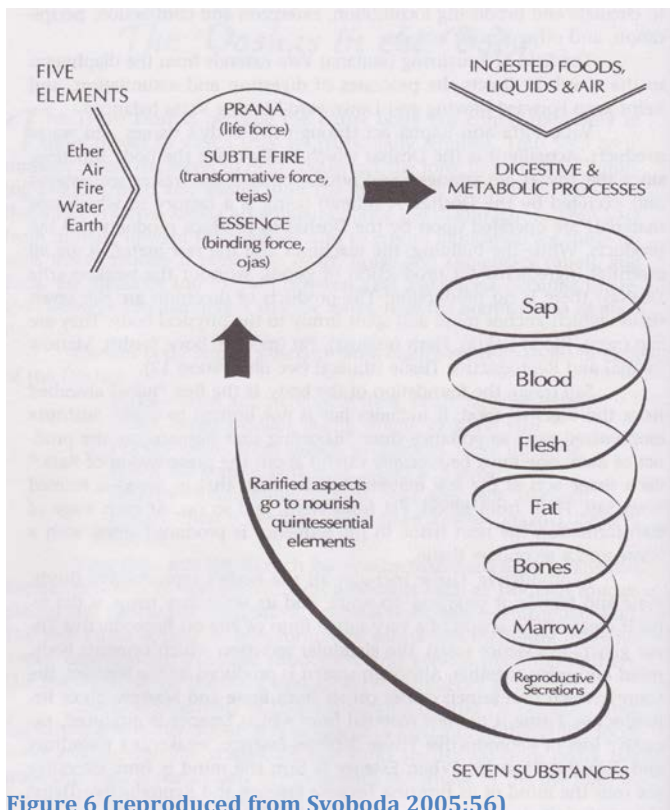


Figure 6 (reproduced from Svoboda 2005:56)

Ojas, Tejas, & Prana

Ojas, tejas, and prana are the subtler energies of the doshas. Ojas is the essence of kapha, specifically the apas element in particular. Tejas relates to pitta and agni. Prana is the essence of vata and akasha. Just as the quality and quantity of the doshas can be disturbed,

so can these subtler energies (Las 2002:207).

Ojas is the body's natural immunity to all illness, akin to the immune system. It is a superfine biological substance made up of many hormones and is in the blood. It is the pure essence of all bodily tissues. The quality depends on the function of the liver and digestion (Las 2002:207-210).

Las describes tejas as the "burning flame of pure intelligence," this is cellular intelligence (2002:216). It is the more subtle form of agni. This intelligence is responsible for many vital functions such as digestion, governing of all fire within the body, maintaining optimal ojas and prana. Tejas is able to do this by utilizing prana (Las 2002:216,217).

Prana is the life force energy. Respiration and circulation are functions of prana. Without it ojas could not circulate through the body and tejas would never be re-kindled. Thus it supports tejas and ojas. Ojas, tejas, and prana are all connected. An imbalance in the first two will cause an imbalance in prana and vice versa. (Las 2002:224,225).

Digestion and Nutrition

Ayurveda recognizes six different tastes: sweet, sour, salty, pungent, bitter, and astringent. Each taste is formed by a combination of two elements along with several gunas; thus the two elements pre-prescribe each taste's affect on the doshas (Heyn 1992:90). Food and medication (herbal) affect the Tridosha in two ways. Sakavaya, meaning sameness, works through the homeopathic principle of similar strengthening similar. Visesa, meaning antagonism, works through an allopathic principle (Heyn 1992:85). For example, a heavy and cold food (i.e. yogurt) will strengthen kapha (sakavaya), and weaken vata and pitta (visesa). At each meal all 6 tastes should be digested to maintain balance.

Mardhura is the term used for sweet. Sweet foodstuffs include more than the western tongue identifies. Staple foods such as wheat, barley, rye oats, millet, maize, rice, potato, sweet potato, manioc, sago, taro, yam, nuts, certain oils, sweet tasting fruit, milk, flesh foods, and legumes are mardhura (Heyn 1992:106). Mardhura is heavy, cooling, and oily; it is made of the elements pruthivi and apas. In result, it increases kapha, and decreases vata and pitta. The heavy and cooling qualities of mardhura decrease digestive agni and encourages the development of dhatus; the

oily nature can block our ducts, contributing to constipation (Heyn 1992:105, Lad 2002:239,240).

Amla, or sour, foodstuffs are liquid, light, heating, and oily. The elements pruthivi and agni form the taste of amla. Sour food will decrease vata, increase pitta, and initially decreases kapha, while moderate use will increase kapha (Heyn 1992:116; Lad 2002:240,241). Accessive use of amla will cause the acidity in the body to increase; symptoms of this are burning in the stomach, throat, chest, heart, bladder, and urethra.

Lavana is salty tasting food composed of apas and agni. Lavana has the attributes of heating, heavy, oily, and sharp. This taste increases kapha, and pitta, while decreasing vata. Digestion and appetite is increased; ability to retain water is improved; and the body's channels (srotas) are cleansed, thus improving bowel movements. (Heyn 1992:120). Alternatively, too much salt will cause aggravation of pitta and kappa resulting in high blood pressure (Lad 2002:241,242).

Katu means pungent taste, and is made up of the elements agni and vayu. Light, hot, and dry are its properties, which strengthens vata and pitta while weakening kapha. When used in moderation katu can stimulate digestive agni, improve absorption, cleanse the mouth and nasal passage, help remove fat, and elimination of waste products. Overuse can aggravate pitta causing inflammation, heartburn, and diarrhea (Las 2002:242,243).

Bitter taste is tikta, composed of air and ether. It increases vata, and decreases pitta and kapha. The taste of tikta cleanses the liver, helps remove toxins, relieves gas, and works as a digestive tonic. This taste can also help increase

awareness, and create a body-mind that is contemplative and introverted. Overuse can lead to blood disorders, bone marrow depression, and dizziness (Las 2002:242,244).

Astringent, or kashaya, taste is found in most raw vegetables. It is made from earth and air. Its gunas are drying, cooling, and heavy. The astringent taste can help bind stool and thus be used to treat diarrhea. In the same way it binds the stool, it can make the mind more collected and organized. This taste is grounding, however, too much will cause a disorganized mind with fear, anxiety and emotional stagnation (Las 2002:244,245).

Effects of Tastes on the Doshas			
Taste	Affect		
Sweet	V↓	P↓	K↑
Sour	V↓	P↑	K↑
Salty	V↓	P↑	K↑
Pungent	V↑	P↑	K↓
Bitter	V↑	P↓	K↓
Astringent	V↑	P↓	K↓

Figure 7 ↓ = decreases and calms, ↑ = increases and may lead to aggravation (reproduced from Las 2002:245)

Chakras, Srotas, and Marmas: The Subtle Energetic Body

Ayurveda acknowledges and works with the subtle energetic body, which is composed of seven chakras, 14 main srotas, and 107 marmas (Frawley 2012:42). In explaining the energetic body, we will begin with the chakras. The chakras, meaning

wheels, are spinning vortices of prana, or life force energy, which connect body, mind, and spirit (Lad 2002:195). The seven chakras run from the base of the spine to the top of the head. Each has a different function and level of consciousness. Muladhara chakra is survival, groundedness, and located at the sacrum; Svadhishtana is procreation, self-identity, self-esteem, and located below the navel; Manipura is ambition, achievement, power, control, and located at the solar plexus; Anahata is love (non-sexual), immunity and located at the heart; Vishudha is communication and will, and located at the throat; Ajna is intuition, and unity of duality and is located at the brow; Sahasrara is self realization and located at the crown of the head (Lad 2002:196,200-202). When the chakras are healthy they are supplying the srotas with prana, which distribute the life force energy to the rest of the body (Frawley 2012:43).

The body is filled with billions of different types of srotamsi, or small channels which are both physical and energetic. For example, a capillary vein is a srotamsi. Srotas, marga, nadi, and patha are all terms describing larger, more substantial channels. Srotas have a wide range of function from carrying blood in veins, arteries, and capillaries; communicating input from the five senses to the brain; providing passages of elimination for feces, urine, and sweat; and more (Lad 2002:177,178). There are 14 main systems of srotas, three for bringing in nourishment, three for elimination of waste, a channel for each of the seven tissue types, and one more for the mind and senses (Frawley 2012:23,24).

Along the srotas are marmas, which are like small chakras. These marmas can increase, decrease or stop the flow of Prana in a region of the body. Toxins and

negative energy (such as negative thoughts or emotions) can block a marma, which will cause the related srotas and chakra to become blocked with time. Alternatively stimulating the marmas can help bring the energy of the body into balance when a chakra or srota is not fully functioning (Frawley 2012:4,5). Thus the examination of marma points and their proper manipulation make up an important part of Ayurveda diagnosis and therapies that will be discussed more fully later.

Disease, Diagnosis, and Health – Origin of Disease

In Ayurveda there are six stages of disease. This model is called samprapti which means the birth of pain. The ailment can be treated at any time, however earlier is best.

In sanchaya, the first of the six stages, one (or more) of the doshas are accumulating in their respective areas. At this point the body's intelligence sends signals such as cravings for foods that will restore balance and repulsion of the causative factor. Signals relate to the affected doshas; an accumulation of vata can cause constipation or gas. Overly increased pitta can cause increased heat in the navel region, unusual appetite, and cravings for candy or sweet foods. If there is a build up of kapha the body can feel heavy, sluggish, lethargic, and have low appetite (Heyn 1992:151; Lad 2006b:24,25). This first level of unbalance occurs often, but when we ignore the body's intelligence, disease has the opportunity to develop. Ignoring the body's intelligence is a main cause of illness. This intellectual blasphemy is called prajnaparadha (Lad 2006b:24).

Prakopa is the second stage of disease. Here the aggravated dosha continues to fill up in its respective region of the body; vata in the colon; pitta in the small

intestines; and kapha in the stomach. At this point the body may use stronger signals, such as mid-back pain, abdominal pain with gurgling sounds, or breathlessness; indigestion, thirst, or heartburn; congestion, nausea, loss of appetite, or onset of a cold for vata, pitta, and kapha respectively. Once disease progresses out of this stage it becomes difficult to treat it without the guidance of a physician (Heyn 1992:151; Las 2006b:26).

The third stage, prasara, is the stage where the aggravated dosha begins spreading. For a clearer understanding we can visualize the dosha spilling out of its primary location and moving to other areas that would be suitable. Suitable areas to the aggravated dosha are the regions where the subdoshas reside. In context we see vata spread from the colon to the skin, ears, bones, and thighs; pitta moving from the small intestines to the stomach, eyes, sweat glands, skin, and heart; kapha moving from the stomach to the lungs, sinuses, lymphatic system, breast tissue, mouth, and head. At this stage we see perverted cravings to feed the spreading dosha, rather than to bring it back into balance (Las 2006b:26,27).

Sthana samshraya is the fourth stage, also known as the prodromal stage in western medicine. It is the stage of deposition (Heyn 1992:151). The spreading dosha is now deposited in dhatus. The encroaching dosha is able to disturb and confuse the cellular intelligence of immature dhatus, or tissue that has been weakened by past trauma. The disturbed dhatus begins to take on the gunas of the aggressive dosha. However, if the tissues are strong and healthy the dosha can be pacified and will return to its normal location in the gastrointestinal tract (Las

2006:27,28). The disease has not spread to the surface at this point, but has clear symptoms identifiable by the physician (Las 2006:28).

Vyakti is the fifth stage known as manifestation. Qualitative measurements of unhealthy tissue are possible (Heyn 1992:152). The dosha will continue to spread to other weakened dhatus throughout the body. The dhatus, srotas and organs have been corrupted by the dosha. Particular gunas of the aggressive dosha are seen clearly in the tissue (Las 2006b:28,29).

Bheda is the last stage of disease and is marked by structural changes to dhatus, complications, secondary diseases, chronic conditions, the destruction of dhatus, and, or, death (Heyn 1992:152; Las 2006b:29). Severe dehydration, emaciation, degeneration, osteoporosis, and muscle wasting are results of vata in bheda. Pitta in bheda can cause ulcers, hemorrhaging, tumors, and bleeding disorders. Kapha in bheda can create hardening of cell tissue, tumors, and consolidation in the lungs. (Las 2006b:29).

Diagnosis

There are eight modes of clinical examination in Ayurveda. They are nadi, mutra, mala, jihva, shabda, sparsha, drig, and akruti, or pulse, urine, feces, tongue, speech, touch, eyes, and general form respectively.

The practitioner's mind must be clear in order to assess correctly.

Nadi, or pulse, is the most complete method of examination. It

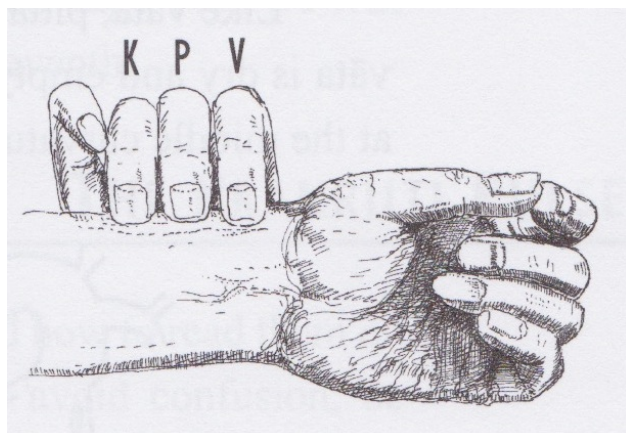


Figure 8 K = Kapha, P = Pitta, V = Vata (reproduced from Las 2006a:25)

is a vast science and art form, which requires much guidance for proficiency^[3]. Technique is a small part of nadi diagnosis; perception and awareness are critical (Las 2006a:31).

The radial pulse is the basic nadi examination. Figure 8 shows the finger positioning, while figure 9 shows the pulses of the doshas. Each pulse is said to have a certain gati or movement related to an animal. Kapha is said to move like a swan, pitta like a frog, and vata like a cobra. There are seven characteristics of pulse: movement, rate, rhythm, force, tensions & volume, temperature, and consistency of vessel wall. There are seven different levels or depths of pulse that can be felt on the wrist, each offering different information (Las 2006a:13). Thus, through the radial pulse a wide range of diagnoses can be made ranging from the sex of an unborn child, to the age of death, the health of the organs, as well as the condition of the doshas and dhatus within the body (Las 2006a:96,97; 2006b:22,35,90).

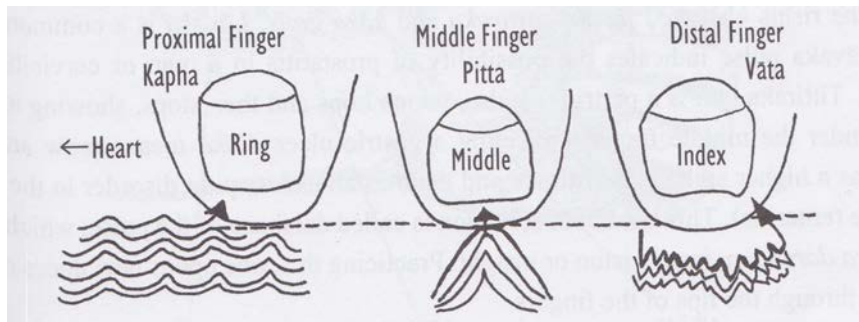


Figure 9 (reproduced from Las 2006a:12)

Mutra, or urine examination, is based on five qualities or tests: color, smell, quantity, pH, and the sesame oil drop examination. Vata, pitta, and kapha individuals all have different color urine, they are: colorless with bubbles, greenish-yellow, and cloudy respectively. Colorless urine can also be a result of excessive water

consumption, while other colors indicate varying disorders, or contaminants. To conduct the sesame oil drop examination an early morning glass of urine should be collected. One drop of sesame seed oil should be dropped in the center. Each dosha will yield a different oil dispersion pattern. Vata will cause quick and irregular spreading; in pitta the oil will spread in a radial fashion with the seven colors of the rainbow showing; kapha will cause the oil to separate into separate smaller circles and spread slowly (Las 2006b:103,104). Figure 10 shows urine evaluation organized by the doshas.

General Mutra Evaluation			
Quality	Vata	Pitta	Kapha
Color	Colorless	yellow-greenish	opaque
Smell	Astringent	sour	slightly sweet
Quantity	Scanty	copious	plentiful
pH	slightly acidic	acidic	alkaline
Appearance	Bubbly	oily	slimy
Oil drop test	spreads quickly	seven rainbow colors	spreads slowly
Ama	strong smell	dark with fleshy smell	turbid and cloudy with moldy smell

Figure 10 (reproduced from Las 2006b:102)

In mala, or feces examination, the presence or lack of ama (toxins) is most important. Other factors are color, odor, and consistency. Examining stool for ama is relatively simple. Stool that sinks and creates stains in the toilet bowl as it is flushed is an indicator of ama, while floating stools that are flushed without creating stains indicates no toxicity (Las 2006b:105-107,203). Figure 11 shows the other factors in the examination of mala.

General Mala Evaluation			
	Vata	Pitta	Kapha
Quantity	Scanty	medium	large, copious
Qualities	dry, hard	oily, liquid	oily, slimy
Color	dark brownish	yellow-green (or red)	pale yellow
Smell	slightly astringent	strong and acidic	sweet smell
Consistency	bullet-like, tendency toward constipation	loose, tends to get diarrhea	well-formed

Figure 11 (reproduced from Las 2006b:105)

The examination of the tongue is jihva. The tongue is a microcosm of the

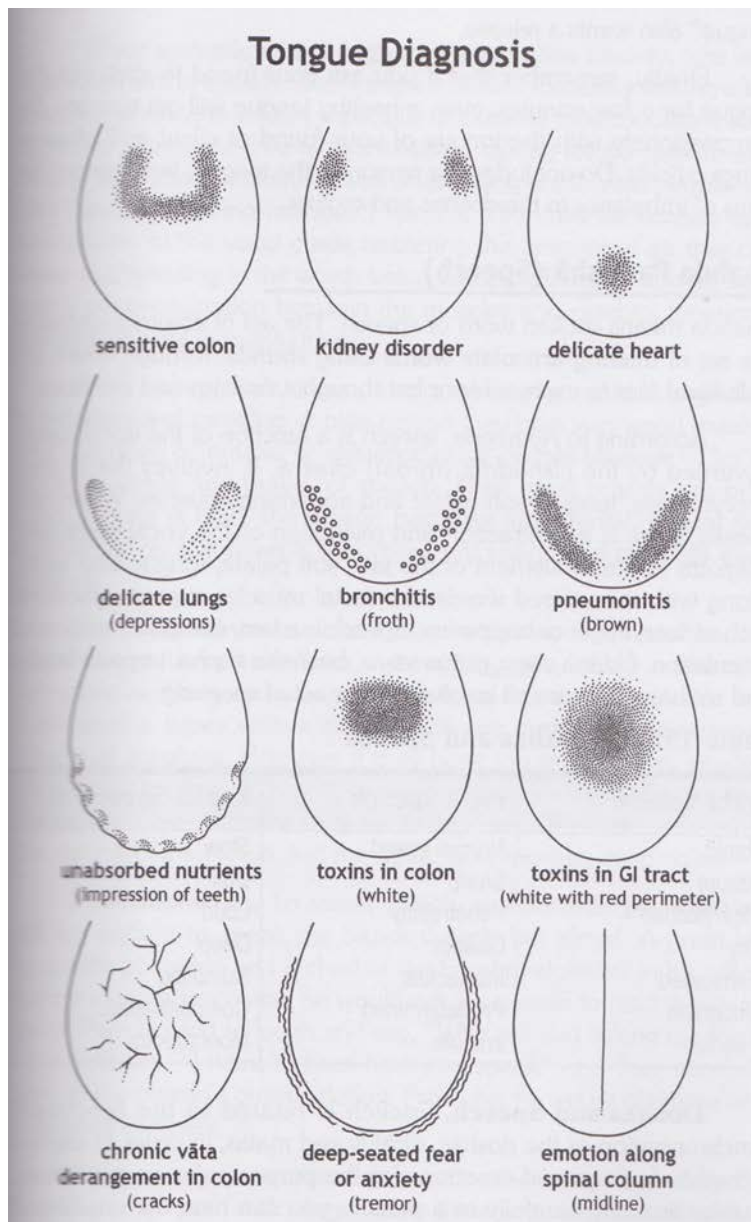


Figure 12 (reproduced from Las 2006b:111)

body, excluding the sexual organs and the brain. Figure 12 shows the map of the tongue. From this it is possible to find evidence of ulcers, organ disorders, and toxins within the body. Additionally, the midline of the tongue reflects the integrity of the spine (Las 2006b:107-111).

In the examination of shabda, the speech reveals the levels of the doshas within the body. Vata speech can be rapid, high-

pitched, abrupt, dry, exhausted, uncertain, fearful, and there can be a tendency to ramble. Pitta will usually be normal speed, sharp, penetrating, distinct, intellectual, predetermined, irritable, Kapha is normally slow, dull, deep, rumbling, compassionate, and monotonous (Las 2006b:112,113). Physicians will also assess pronunciation. It is not uncommon for the patient to read Sanskrit alphabet. Inability to pronounce certain letters may result from particular blocked meridians or speech disorders (Las 2006b:113,114). It is important for the physician to listen with the heart, not just the ears. When listening from the heart, it is possible to perceive blockages in the chakras and the rest of the body (Las 2006b:119-120).

Sparsha, or touch, is used to observe the predominant dosha, to examine the organs, as well as to inspect marma points. If marma points are sensitive to pressure they are holding ama. The skin of an individual of vata will likely be cold, dry, rough, hard, thin, ticklish, and have goosebumps. While the skin of a pitta individual will be warm, slightly oily, sweaty, soft, thin, sensitive, and shiny. The skin of a kapha individual will likely be cool (but the person will feel warm), oily, clammy, soft, thick, insensitive, and dull (Las 2006b:119-121).

General Drig Evaluation		
Vata	Pitta	Kapha
small size	medium size	large size
dark or brown color	green or Hazel color	pale or Blue color
dry	slightly moist	watery
scanty eyelashes	moderate eyelashes	thick eyelashes
darting gaze	penetrating gaze	deep and steady gaze

Figure 13 (reproduced from Las 2006b:121)

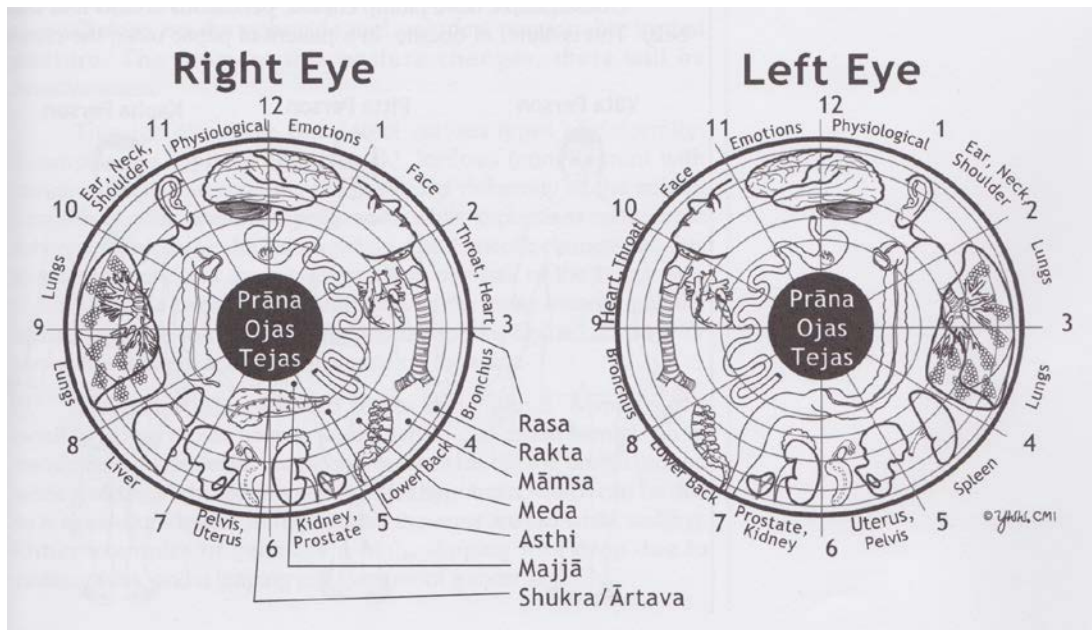


Figure 14 (Las 2006b:125)

Drig means eyes. Like the tongue, the eyes are a microcosm of the body. The predominant dosha manifests in the characteristics of the eye region as shown in figure 13. There are six things to observe when examining the eyes. They are: eyebrows, circle of the eyelides, eye lashes, sclera, iris, and pupils. Figure 14 shows how to read the iris and pupils, an iridoscope or magnifying glass is used for this. At the most basic level, dark spots signal aggravated vata; yellow is aggravated pitta; and white signals kapha. However, the finer points of drig examination are beyond the intentions of this study. It is easy to see that drig diagnosis also requires a teacher for proficiency (Las 2006b:121-125).

Akruti is the general form. From its examination the dominant dosha can be observed but also the akruti of a disease. The Akruti is the physical form the body takes on when it's diseased. For example, a patient of hypothyroidism has a sunken

chest, dropping shoulders, hanging neck, double chin and a tendency to slouch (Las 2006b:126,127).

Healing and Moving into Balance

A healthy individual as defined by Ayurveda:

“One who is established in Self, who has balanced doshas, balanced agni, properly form dhatus, proper elimination of malas, well functioning bodily processes and whose mind, soul, and senses are full of bliss, is called a healthy person” (excerpt from Sushruta Samhita 15.38, quoted in Las 2002:275).

Having balanced doshas does not mean that they are all equal in quantity, but rather equal to your prakruti. Prakruti is your natural constitution of doshas determined at fertilization. It is encoded within the DNA (Las 2002:35,36; 2006b:152). One's vikruti is their current quality and quantity of doshas.

Balance also involves taking note of the seasonal climate and patient's age, as these influence the doshas. Young age and winter are kapha, middle age and summer are pitta, and vata is old age and autumn (Las 2002:32,279).

The power of Ayurveda is in balance and particularly a well-rounded diet, which can be a great preventative measure to disease. And yes, the food put in the body needs to address the unique needs of the individual. There is an Indian saying “you do not need medicine when your diet is right, and it is not medicine you need when your diet is wrong’ (Heyn 1992:19). This illustrates the importance of using a diet that works with an individual's constitution to bring the body into its natural rhythm.

On the other side of the scale a saying of Ayurveda tells us, “There is nothing within the range of thought and experience which cannot be used as medicine or a remedy” (Heyn 1992:153). The range of therapies used in Ayurveda ranges greatly from self-oil-massages made from prescribed essential oils working through the skin and smell, to using particular yoga asanas or poses combined with focusing ones awareness on the health of a specific marma point.

Part II

Traditional Chinese Medicine

Traditional Chinese medicine (TCM) is based on the philosophical doctrine of Chinese Naturalism and Taoism (pronounced Daoism). The Tao is translated as “the way,” however its meaning is much more subtle. I will use this quote from the I Ching, the oldest written book of Chinese philosophy, to illustrate the Tao:

Learning consists in daily accumulation;

The practice of Tao consists in daily diminishing.

Keep on diminishing and diminishing,

Until you reach the state of No-Ado

No-Ado, and yet nothing is left undone (Dolowich 2003:40).

No-Ado is effortless non-action, harmony in stillness; it is the state of being that is put forth by the Tao. But still, to equate No-Ado with the Tao is a definition too gross. Wallnofer quotes this expression created by Chinese scholars, “The way that can be mapped is not the eternal Way/ The name that can be named is not the eternal Name” (1965:1).

Tao simply is. It is the source of unity in all things. It pervades Heaven, Earth and humanity, connecting them in a meaningful whole (Dolowich 2003:39). Taoist thought acknowledges the macrocosmic – microcosmic relationship between the internal and external (Yubin 1997:6-8; Hicks 2011:3,4).

In Taoist thought Heaven arose from Yang Qi, while Earth arose from Yin Qi. Humans are considered the bridge between the two; their Qi resonates with the Qi of Heaven and Earth (Dolowich 2003:46; Hicks 2011:3,4). In this sense people are a

microcosm of the universe. The idea that Humans are a part of nature rather than a creation of omnipotent creator is largely a part of Chinese Naturalism.

Chinese Naturalism identified Qi, Yin, Yang, No-Ado and the five elements as patterns and states of natural world. It sought to find how humans can align with these natural laws. As part of nature, human beings go through the same seasons and cycles as nature does, and are composed of the same balance of elements. Most importantly the same relationships between the five elements in nature exist within the body.

The Huang Di Nei Jing is the oldest surviving text of TCM written, dating around the Qin Dynasty (221-206 B.C.) (Schatz 1986:25). It takes the heart of Taoism and applies it to medicine (Zhaoren 1996:6). Because TCM has been constantly renewed, refined and developed for centuries, the Neijing is often the last book to be read by modern physicians.

The World Described by TMC – Qi

In a more general sense, Qi is an all-pervasive energy that includes Yin and Yang. However, Qi is broken into different types depending on function and origin. There are three different origins of Qi related to the human. Yuan-qi, or original Qi, is determined at the moment of conception. Gu-qi is grain Qi derived from digested foods. Kong-qi, which is natural air Qi, comes from the air one breathes. These three types of Qi enter the body where they intermingle; therein the Qi performs various functions (Kaptchuk 2000:46,47).

The functions of Qi include: movement, protection, harmonious transformation, warmth, stability and retention. There are five subtypes of Qi based

on function. The types of Qi within the body are organ, meridian, nutritive, protective, and ancestral Qi. Organ Qi, also called zang-fu-zhi-qi, is the Qi in each of the organs. Qi acts differently in every organ. Furthermore, every organ is said to have its own type of Qi. Meridian Qi, or jing-luo-zhi-qi, is the Qi that harmonizes organs and various body parts through the meridian system. Nutritive Qi, called ying-qi, is associated with transforming food into xue (blood). Ying-qi is located within the blood vessels and moves with the blood. Wei-qi, or protective Qi, is located in the chest and abdominal cavity. It regulates sweat and protects from external negative influences. Ancestral Qi, or zong-qi, is related with the heart and lungs. It controls the heartbeat as well as breathing (Kaptchuk 2000:59,50).

Yin and Yang

Yin and Yang are polar opposites. Their original meaning is the sunny side and shady side of a hill, however their applied meaning is much more vast (Unschuld 1985:55). Figure 15 shows their clinical meaning. These constructs describe the actual relationship within all things (Kaptchuk 2000:7). Yin and Yang have two basic tendencies: opposition and unity.

Attributes of Yin and Yang							
Attributes	Space	Time	Heat	Humidity	Weight	Brilliance	State of Movement
Yin (feminine)	lower exterior	nighttime, autumn, winter	cool, cold	dampness	lightness	darkness	quietness; descent; calmness; hypoactivity
Yang (masculine)	upper interior	daytime, spring, summer	warmth, heat	dryness	heaviness	brightness	motion; ascent; excitement; hyperactivity

Figure 15 (reconstructed from Zhaozhi 1996:19)

Opposition includes the interinhibition, interlimitation, and conflict between the two. Both parts of the whole have a waxing and waning relationship. As Yin waxes (increases), Yang must wane (decrease), and vice-versa, etc. There can be balance in this opposition, however if the opposition becomes too extreme (ie. a greatly reduced Yang can no longer support a greatly increased Yin), then the relation must be reorganized or it will cease to exist resulting in death. This reorganization can occur in two ways: 1) Yang will wax, while Yin wanes until they are more equitable, or 2) Yang will transform into Yin, and Yin into Yang (Yubin 1997:15-19).

Unity of Yin and Yang is expressed through their interdependence. Thus one cannot exist without the other; they can only be defined relatively to the other. For one to develop, the other needs to give or cede. Note that harmony in Yin and Yang is not the same as equilibrium between the two. Harmony is a dynamic balance, which allows change in the system. Imagine the breath inhaling and exhaling. This is the dynamic balance of harmony. Equilibrium would manifest as a breath paused half full (or half empty) (Zhaozshi 1996:22).

Any Yin or Yang can be divided infinitely into Yin and Yang. Imagine wet and dry which are Yin and Yang respectively. Within the wet Yin there exists saturated wet or moderate wet. These are Yin in Yin or Yang in Yin respectively. Figure 16 shows the traditional depiction of Yin and Yang. The waxing and waning relationship, the Yin

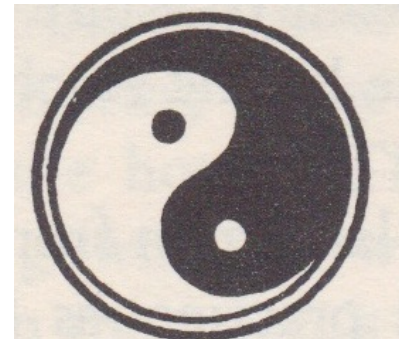


Figure 16 (reproduced from Wallnofer 1965:8)

within Yang, and Yang within Yin properties are all visible.

Five Elements

Wood, fire, earth, metal, and water are the five elements within Chinese philosophy. Chinese thinkers observed that the entire outside world was built of these five elements, and through a macrocosmic – microcosmic relationship the five elements are applied to the human body and medicine. The inclusion of the element of metal shows Chinese civilization's influence over five elements theory, Chinese philosophy, and TCM.

All the elements are interrelated in three different ways. There is the mother-child relationship, the controlling relationship, and insulting relationship. The five elements are always listed in the same way: wood, fire, earth, metal, and water. From wood it is possible to make fire; fire turns things to ash, which becomes earth; metal is born within the earth; metal can be melted into liquid; through water trees grow (Wallnofer 1965:3). This illustrates the mother-child relationship. For example wood is mother to fire, because wood supports fire. This is the sheng cycle, it is the most important of the three interrelationships (Hicks 2011:9,10; Yubin 1997:45). It is illustrated in figure 17.

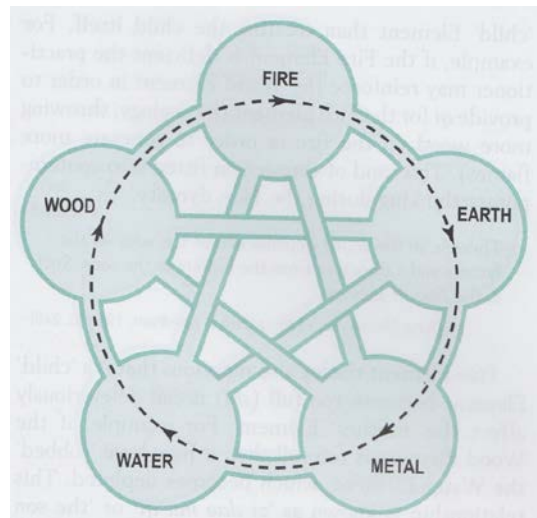
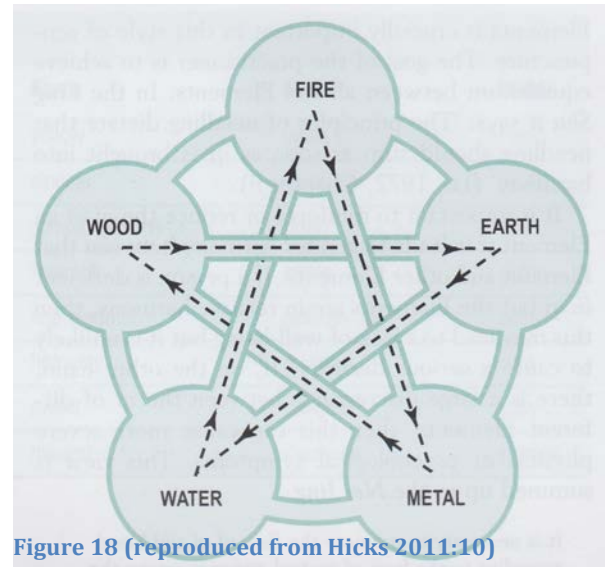


Figure 17 (reproduced from Hicks 2011:9)

The ke cycle works in two ways, controlling and insulting. These are the observances that support the ke cycle. Fire controls metal by melting; metal controls wood by cutting; wood controls earth by growing; earth controls water by damming; water controls fire by extinguishing. This is illustrated in figure 18. Alternatively, if an element is in excess it may “insult” the controlling element and cause disharmony in the ke cycle. This is the waxing and waning relationship between yin and yang. (Dolowich 2003:67; Hicks 2011:10,11).

In addition to the interrelations, the elements have correspondences or resonances. Without the microcosm – macrocosm relationship between the human being and the universe, there would be no resonances in TCM. These resonances can be thought of as the subtle attributes of the harmony of the five elements within the body (Wallnofer 1965:2). In some respects it may be easier to think of the elements as phases or processes rather than objects themselves (Hicks 2011:8). Figure 19 shows the resonances. These resonances give insight to the relationships between the various organs of the body.



Primary Resonances of Elements					
	Wood	Fire	Earth	Metal	Water
Color	green	Red	yellow	white	blue/black
Sound	shout	Laugh	sing	weep	groan
Emotion	anger	Joy	sympathy or worry	grief	fear
Odor	rancid	scorched	fragrant	rotten	putrid
Secondary Resonances of Elements					
Season	spring	summer	late summer	autumn	winter
Stage of development or power	birth	maturity	harvest	decrease	storage
Climate	wind	Heat	humidity, damp	dryness	cold
Sense organ or orifice	eyes, sight, and tears	speech and tongue	mouth and taste	nose and smell	ears and hearing
Tissues and body parts	sinews and tendons	blood and blood vessels	muscle and flesh	skin and nose	bones, bone marrow, and hair on the head
Generates	nails, from sinews	hair, from blood	fat, from flesh	body hair, from skin	teeth, from bone
Taste	sour	Bitter	sweet	pungent	salty

Figure 19 (reproduced from Hicks 2011:45:47)

Xue

Xue is the term that has been translated to blood, however it's meaning is more expansive than simply blood. Xue is Yin, while Qi is Yang (not Qi in the general sense, but only when working with the body). Blood's attributes are relaxed, soft, smooth, effortless, being, circulation, actualized, memory; Qi is active, quick, effort, becoming, potential, newness, and visionary. The relationship between these two is stated in this traditional saying: "Qi is the

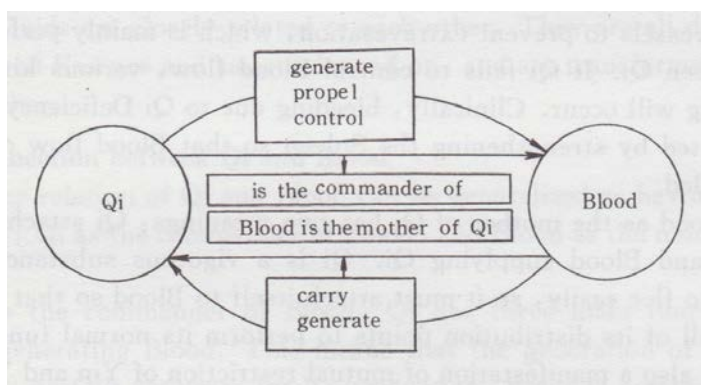


Figure 20 (reproduced from Ping 1997:116)

commander of Xue... Xue is the mother of Qi,” (Kaptchuk 2000:54). Figure 20 shows this relationship. Xue functions are circulation, nourishment of organs, maintaining, and moistening. It is created from the essence of digested foods, which are purified in the spleen (Kaptchuk 2000:53,54).

The Three Treasures

The three treasures are Qi, Jing and Shen. Jing, or essence, is associated with the primal instincts, and drives our needs for basic survival. It is passed on genetically. Shen translates to spirit, which heaven has given to humanity and only humanity. This is what makes human consciousness different from animals who only possess Qi and Jing (Hicks 2011:4).

Shen, the last of the three treasures, has been divided into different five sub-spirits. Each of which are seen to have a different virtue. Hun is the non-corporeal soul. It continues to exist once the body dies and has the name of the once-living person. When Hun is intact to the physical body the individual is compassionate towards oneself and others, whereas apathy results in a detached Hun. Additionally, an intact Hun increases tolerance for pain, which is the source of human kindness. Hun is considered the xue aspect of Spirit (Kaptchuk 2000:60-62).

Shen is the spirit that resides in the heart. Notice the same word is used for the collective five spirits, as well as this sub-spirit. It is responsible for making sure that a person’s collective spirit is able to communicate, and connect with people and situations. It is associated with the virtue of propriety (Kaptchuk 2000:63,64).

Yi can be translated to consciousness of potential and is responsible for vision, motivation, creativity, faithfulness, loyalty, and sincerity. It is the Qi aspect of Spirit (Kaptchuk 2000:59,60).

The Po, or animal soul, is the corporeal soul and dies when the life ends, opposed to Hun, which lives on. It is the animation, or reactivity of a person. The virtue of Po has two dimensions. First, the virtue of justice allows one to be impartial, and grounded in their values. The second virtue is preciousness, which allows one to grasp the subtle fullness of a moment. Po is also associated with the seven emotions, which will be detailed later (Kaptchuk 2000:64,65).

Zhi is the will. The superficial Yang Zhi is self-determination, resolution, and basic volition. The subtler Yin Zhi is described as slow, steady, and working without conscious effort. It is noticeable in hindsight only after the desire has been manifested. It is the sense of “it was always meant to be,” as described by Kaptchuk. (2000:61). Zhi is the virtue of wisdom, specifically a wisdom with a faith-like trust that the unknown will be revealed in an inevitable destiny. Zhi is the jing, or essence, of Spirit (Kaptchuk 2000:61,62). Figure 21 shows the five sub-spirits, associated organ, and element.

The Five Sub-Spirit and Their Organ			
Organ	Element	Spirit	Translation
liver	wood	Hun	non-corporeal soul
heart	fire	Shen	heart spirit
spleen	earth	Yi	consciousness of potential
lungs	metal	Po	animal soul
kidneys	water	Zhi	will

Figure 21 (reproduced from Hicks 2011:16)

The Human Body – Zang Fu Organs

All the organs are divided by physiological functions and morphology. The five Zang organs are the heart, lungs, spleen, liver, and kidney. They are solid organs that generate and store essential Qi. They are Yin organs, located in the interior of the body and playing a more central role than the external Fu organs. The Fu organs are stomach, small intestine, gall bladder, bladder, large intestine, and triple burner. They are the exterior Yang organs. (Bing 2010:41; Kaptchuk 2000:79,81,83,88,90).

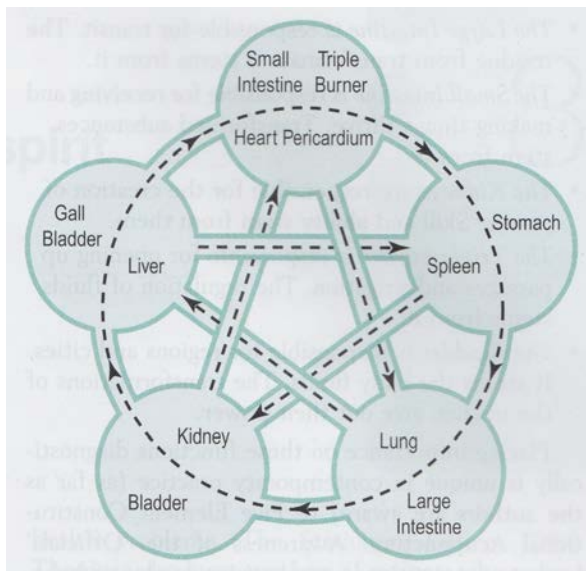


Figure 22 (reproduced from Hicks 2011:11)

More important than the function of the organs is the relationship they have between the other organs. Fig 22 shows the interior – exterior relationships through the five elements model. Every Zang organ is paired with a Fu organ. Each pair has a related function and shares a single element in resonance. The Zang Fu organs are referred to as the officials.

The relationship between the officials symbolically illustrates the relationship of the organs, and elements within the body. This is another example of how TCM is influenced by Chinese civilization and society.

Wood Element

In TCM the liver, or gan, is responsible for storing xue and softening or balancing Qi. When Qi is too strong the liver makes it calm, if the liver is not working properly in this regard there can be stagnant Qi in the body (Kaptchuk 2000:81,82).

The liver also assists the spleen and stomach in digestion. The liver Qi supports upward spleen Qi as well as downward stomach Qi. If the liver is overactive it can encroach on either of these two organs causing their Qi to reverse in direction (Zhaozhi 1996:48).

Dan is the gall bladder. It is connected with the liver and belongs to the wood element. The liver produces bile from excess Qi and xue, while the gall bladder uses downward Qi to excrete the bile to the intestines. The liver is the “general of the army” and is responsible for planning, while the gall bladder is the official of “wise judgment and decision making” (Hicks 2011:65,66; Kaptchuk 2000:95)

Fire Element

The heart, xin, is a Yin organ. It is referred to as the “official of Lord and sovereign” responsible for controlling xue and blood vessels (Hicks 2011:87). When the heart Qi is healthy the heartbeat is rhythmic and blood flow is endless. Because the heart controls xue, it is considered the house of the mind and the controller of mental activity. Xue is the basis for mental activity. A heart in disharmony results in disturbed sleep and insomnia. Lastly, the heart is connected to the tongue through the heart meridian. Any disorders of the heart can be observed there (Kaptchuk 2000:88; Yubin 1997:51-54).

The small intestine, or xiao-chang, belongs to fire and is in resonance with the heart. The small intestines receive the turbid food and fluid from the stomach and separate it once again into clear and turbid. The turbid part goes downward to the large intestines, while the clear part is sent to the spleen. Beyond this physical function, the small intestine is responsible for discernment, that is the separation “turbid” and “clear” and choosing how to nourish oneself in life, especially in relationships (Kaptchuk 2000:95,96). This is illustrated by the official’s name, “the separator of pure and impure,” (Hicks 2011:88).

Pericardium is the “heart protector.” It is not considered a complete organ, but rather simply a part of the heart in TCM. Because the heart is the Lord of the body, acting as the spiritual link between Heaven and Earth, it would be inappropriate if the Lord were attacked by pathogens. Therefore, the pericardium serves as its protector, acting as the first line of defense (Kaptchuk 2000:90).

The san-jiao is translated as the triple burner. It is connected with the pericardium and also belongs to fire. It is the “official of harmony and balance,” (Hicks 2011:88). The triple burner’s physical nature is obscure. The triple burner can be understood as regulating water between the lungs, spleen, and kidney. The triple burner is comprised of the upper, middle, and lower burners. Each level has a different relationship with water. The upper burner is connected with the lungs and corresponds with vaporized water. The middle burner, connected with the stomach and spleen, corresponds with foam that refers to digestive churning. The lower burner is a swamp excreting turbid substances. It corresponds with the kidneys, large and small intestines, and bladder (Kaptchuk 2000:96,97).

Earth Element

The spleen, or pi, is known as the “controller of transforming and transportation” (Hicks 2011:116). Traditionally it is called the “foundation of postnatal existence” (Kaptchuk 2000:79). The spleen takes the pure essence of digested foods and transmutes them into what will become Qi and xue. This substance, along with grain Qi, is sent upwards to the lungs and heart. The spleen's role in production of xue is of such importance that it has control over the flow of xue. The strength of this Yin organ is connected with strong digestion and muscles in the four limbs (Kaptchuk 2000:79,80; Yubin 1997:60-63).

The stomach, or wei, is coupled with the spleen. These earth organs work together to digest foods and fluids. The stomach separates the pure part from the turbid part and sends the primer to the spleen, and the latter to the small intestines for further digestion. The downward Qi of the stomach and upward Qi of the spleen complement each other (Kaptchuk 2000:94). The stomach is the “controller of rotting and ripening,” (Hicks 2011:116).

Metal Element

The lungs, or fei, are delicate and vulnerable to pathogens. Attributes, such as hot and cold, may affect the lungs easily. Respiration is critical in maintaining proper fei function. Otherwise, Qi flow will suffer and Qi will no longer be generated. The lungs are essential for supplying Qi and nutrients to the rest of the body, particularly skin and hair. (Yubin 1997:55)

This Yin organ generates ancestral zong-qi and moves the Qi with ascending, descending, in-going, and out-going movement. Through these movements the lungs

bring in fresh air and Qi, distribute it, and remove stale air and Qi. The lungs are also connected with wei-qi (protective Qi), and send it to the skin and hair. Fei is the “upper source of water,” and controls the circulation of all bodily fluids. It is taking the nutritional fluids and Qi from the spleen (Kaptchuk 2000:90,91; Yubin 1997:55-57).

The large intestine, or da-chang, and the lungs are metal organs. The large intestines transform the last remaining pure portion of the turbid substances received from the small intestine. Excretion on waste falls under this organ’s functions. Beyond the physical, a healthy large intestine allows one to release and let go of grief (Hicks A., Hicks J, & Mole 2011:140). The Lung is “mister and chancellor” and the large intestine is the “official of transit” (Hicks 2011:128,140).

Water Element

Kidneys, also called shen, are the root of Qi, which rule water. Shen performs its function through Yin and Yang aspects. Kidney Yin is the storehouse for all fluids in the body, while the Yang is the storehouse for all the Qi. Shen’s functions are controlling growth, development, and reproduction (Kaptchuk 2000:84,85). It is the “official of the creation of power” (Hicks 2011:12).

The bladder, or pang-gung, is paired with the kidneys. Both are water organs, sharing similar function. The bladder is the controller of storage water and is responsible for urination. This organ is the “official of regions and cities” (Hicks 2011:12).

Seven Emotions

Joy, anger, worry, anxiety, sorrow, terror, and fright are the seven emotions, which naturally result from environmental stimuli. All of these emotions, excluding joy, are often considered negative emotions; yet they have their place in TCM. If emotional stimuli are very sudden, intense, or persistent they will disturb Zang organs, Qi, or Xue, which they are closely related to (Bing 2010: Hicks A., Hicks J, & Mole 2011).

Anger is related to the liver. When there is abnormally excessive anger the liver is over active, sending too much of its Qi to the spleen (Yubin 1997:67). Accelerated Qi and xue flow cause joy, the emotion related to the heart. Excessive joy can cause mania and the inability to concentrate (Yubin 1997:54). Anxiety is associated with the spleen. When one is anxious there can be a loss of appetite, signaling a weakened or out of balance spleen (Yubin 1997:62). Melancholy and sorrow are connected to the lungs. Excessive melancholy can harm the lungs; alternatively lung disorders can exhibit melancholy (Yubin 1997:58). Fright and terror are related to the kidneys. An excess of these emotions can cause urinary and fecal incontinence (Yubin 1997:73)

Organ and Opening	
Organ	Opening
spleen	lips
heart	tongue
lungs	nose
kidneys	ear
liver	eyes

Figure 23 (reproduced from Yubin 1997:75)

Meridians

In TCM the meridian system consists of the 12 regular channels, the eight extraordinary parts, and the branches of the 12 regular channels. The 12 regular channels allow Qi and xue to circulate

through the body. There are six Yin, and six Yang channels (each have three associated with the feet and three with the hands). The eight extraordinary channels regulate Qi and Xue. (Yubin 1997:123). Every Zang organ has a meridian that runs through it and connects with an orifice, as shown in figure 23. Acupuncture points are located on the meridians and this is the reason acupuncture stimulates or calms organs (Wollnofer 1965:128).

Disease, Diagnosis and Health – Origins of Disease

Origins of illness are: external pathogens, epidemic pathogens, excessive emotion, improper diet, traumatic injuries, imbalance between rest and work, phlegm retention and coagulated blood.

The six external pathogens are related to the seasons, external climate, and living surroundings. The six are: wind, cold, heat, dampness, fire, and dryness. When climactic changes are sudden and extreme or not arriving at a seasonal time, then these factors can become pathogenic. The external pathogens usually will attack and enter the body through skin, mouth, and nose. They can also transform into each other once in the body, i.e. a cold pathogen may be transformed into a dryness pathogen while moving to the interior of the body (Yubin 1997:162, Zhaozhi 1996:112,113).

Pathogenic wind is the most important external pathogen, taking a lead in external pathogenic disease. It is strongest during spring but can invade in any season of the year, often in combination with other external pathogens. Wind belongs to Yang (Zhaozhi 1996:114). Pathogenic wind manifests as sudden onset,

rapid progression, and symptoms that move throughout the body. Wind is responsible for many different diseases (Yubin 1997:164).

Pathogenic cold occurs most during winter. It can attack the exterior of the body, or go directly to the interior. This Yin pathogen impairs Yang when attacking the body. It affectively blocks or obstructs the flow of Qi, xue, bodily fluids, contracts tendons, and closes meridians (Yubin 1997:164,165; Zhaozhi 1996: 114,115).

Heat can act as a Yang pathogen when in excess. It is marked by a disturbed mind. In an upward and outward moving Qi typical yang causes the depletion of bodily fluids and Qi through excessive sweating. The heat pathogen disturbs the heart organ because it is the fire organ. This pathogen can stir internal wind and be accompanied by the external dampness pathogen (Zhaozhi 1996:115]

The dampness pathogen occurs in all seasons but mainly late summer. As a Yin pathogen, it can obstruct the flow of Qi and attack Yang Qi. There is a tendency for the spleen and stomach Qi to become stagnant. Pathogenic dampness manifests as heaviness in the affected region, and turbid and foul excretions (puss, mucous, stool, etc.). Yin localities are also attacked by it. This lingering is difficult to cure quickly (Zhaozhi 1996:116).

Pathogenic dryness is yang by nature. It occurs in autumn and is paired with summer heat or winter cold. It is referred to as warm-dryness and cool-dryness respectively. It consumes body fluids causing dryness, often affecting the lungs (Zhaozhi 1996:116).

Pathogenic fire is advanced heat, differing only in degree. It is Yang in excess. It consumes bodily fluids, Qi, and can bring xue upward to the head causing fever,

strong thirst, and rapid full pulse. Xue is in excess. The liver, the heart, and mental activities are susceptible to pathogenic fire (Zhaozhi 1996:117).

Epidemic pathogens were augmented into TCM during the Ming Dynasty when infectious disease spread rapidly, unhindered by the treatments of the time. These infectious agents mostly cause Yang and heat excess, sudden onset, and severe conditions. During extreme seasonal conditions such as drought or flood outbreaks are prone (Yubin 1997:170; Zhaozhi 1996:117,118).

Diagnosis

The Five Elemental Constitutions				
Wood	Fire	Earth	Metal	Water
-greenish complexion -small head -long face -broad shoulders -straight back -sinewy body -tall -small hands and feet	-red complexion -Wide teeth -pointed, small head -well developed shoulder muscles -curly or not much hair -small hands and feet	-yellow complexion -round face -wide jaw -large head -well developed shoulders and back -large abdomen -large thighs and calf muscles	-pale complexion -small head -small shoulders and upper back -flat abdomen -strong voice	-dark complexion -wrinkly skin -large head -broad cheeks -narrow shoulders -large abdomen -long spine

F Figure 24 (reproduced from Maciocia 2012:293-295)

There are four modes of diagnosis in TCM. They are observation, inquiry, palpation, and hearing & smelling. The purpose of diagnosis is to determine the patients constitution, what elements require treatment, what are their blocks to treatment, and on what levels – body, mind, spirit – should treatment be given. In diagnostics it is very important that the physician differentiate between the patients

elemental constitution and a trait indicating unbalance (Hicks 2011:182,183).

Figure 24 shows the traits of the five constitutions.

The body's general stature and several microcosms within the body can be observed in diagnosis. TCM identifies the following microcosms: ear, tongue, face, torso, upper arm, lower arm, hand, upper leg, lower leg, foot, and many others. Figure 25 shows a few of the microcosms mentioned. The tongue is an important point of observation because it can reflect the underlying patterns when complicated conditions are causing conflicting clinical manifestations (Maciocia 2012:288,290,291,310).

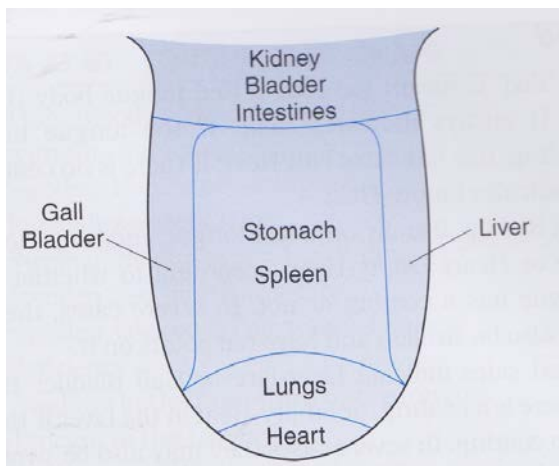


Figure 26 (reproduced from Maciocia 2012:311)

Figure 26 shows how to read the tongue in diagnosis. Moisture, tongue coating, shape, and color are all important in observation of the tongue. Moisture signals the state of body fluids; coating indicates state of Yang organs, particularly the stomach (thin white coating is normal); size and shape reflect deficiencies in Qi, and xue in specific organs; color reflects

conditions of Yin or Yang, xue, and the Zang organs (Maciocia 2012:311-314).

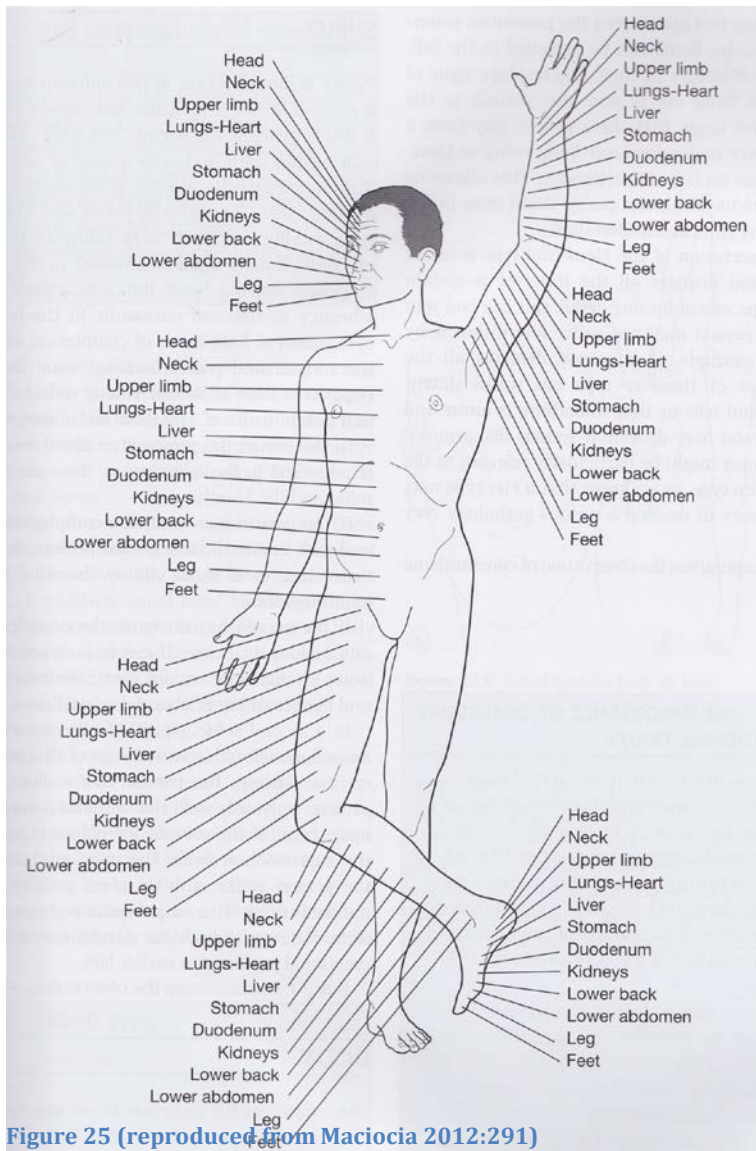


Figure 25 (reproduced from Maciocia 2012:291)

channels are connected directly or indirectly to the eyes. (Qi 2008:34-36).

Inquiry is an opportunity for the physician to learn of the patient's subjective experience. There are 10 questions that have been used

Eyes are another area of inspection. A healthy eye should have a shine to it and display flexible movement. The eyelids should be free from ulcers or swelling. These traits signal the presence of shen or spirit. Figure 27 illustrates how the eye is used in diagnostics. The five Zang organs are reflected in the eyes because all 12 main

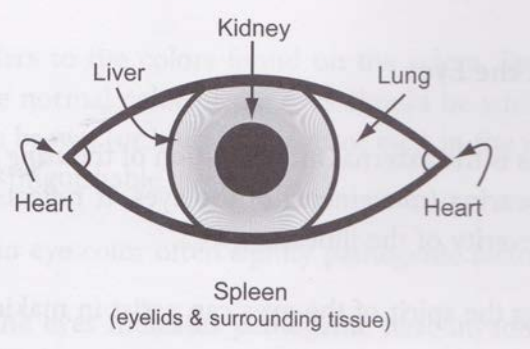


Figure 27 (reproduced from Qi 2008:35)

traditionally in the inquiry process. These are only guidelines and something may need to be added depending on the patient. The ten questions ask about 1) chills and fever; 2) sweating; 3) head and limbs; 4) urination and defecation; 5) diet; 6) chest; 7) hearing and deafness; 8) thirst; 9) gynecology; 10) pediatrics (Yi & Stone 2008:172)

There are two aspects to palpation: pulse diagnosis and body palpation. Pulse is the most developed diagnostic method in TCM (Wallnofer 1965:99,100). In principle, the radial pulse is taken with three fingers. There two levels which the pulse are felt at: deep and superficial. The pulse is taken on both wrists and each finger feels the pulse of a different organ. Throughout the history of TCM different texts and physicians have put forward different techniques in pulse diagnosis (Hicks 2011:224).

The scope of body palpation includes hands, feet, skin, acupuncture points, chest, and abdomen. In palpation of hands, feet, and skin the physician feels for hot, cold, dry, damp, and other textures in order to perceive the interior environment. When palpating acupuncture points the physician can feel which organs are out of balance because acupuncture points are associated to the organs through the meridians (Qi 2008:328-330,337).

The reproduced organs are responsible for creating both sound and smell. Abnormal changes in these two factors indicate disturbed organ(s). Voice is one of the criterions of listening. Voice, respiration, cough, sneezing, vomiting, belching, hiccoughs, sighing, and intestinal rumbling are all part of the listening diagnosis. To use voice as an example the lungs, kidneys, stomach and spleen are connected to the

voice. Lungs and kidneys have the strongest connection to voice. In voice loud and strong indicates heat pathogen or excess Qi, while soft and weak indicates cold pathogen or Qi deficiency in these organs. (Qi 2005:136,144-157).

Diagnostic olfaction includes smelling of breath, nose, ears, eyes, sweat, stool, urine, menstrual blood, vomit, belching and the odor of the patient's room, among other things (Qi 2005:159). In general a strong, foul, stinking smell indicates a heat, damp heat, or Qi excess condition, while a fishy or no smell indicates a cold, or Qi deficiency (Qi 2005:159; Maciocia 2012:379).

Return to Health

In TCM it is most important that the physician treats the primary cause of disease, (i.e. the element that is the root cause of disharmony). If the symptoms are acute and require immediate attention they should be treated (Bing 2010:172). Herbology, acupuncture, moxibustion, massage, and exercises such as tai chi, and qi-gong can be used in TCM (Wallnofer 1965:145-148). These therapies work by supporting deficiencies and reducing excess, in Yin, Yang and the five elements, although, preventative measures are much more valued.

Prevention includes emotional regulation, strengthening physical training that supports the body's constitution, and a regular lifestyle i.e. regular diet, exercise, and rest (Bing 2010:168).

Part III:

Comparison

In exploring compatibility and fundamental differences between Ayurveda and TCM, I find more similarities and opportunities for cooperation than exclusion. By their nature, these modalities of healing can be used to compliment each other, and other forms of medicine.

Health and disease are processes. Balance is active, not passive action. Both modalities of healing work with the patient in actively balancing, and choosing health. Awareness is at the center of Ayurveda and TCM. It is central in choosing to balance and critical in choosing health no matter where one is in the process of health or disease. Ayurveda's foundation in spiritual awareness puts humans in harmony with the creation, and puts the creation within humans; TCM does the same through Chinese philosophy. On this fundamental similarity, these systems of medicine can be combined with each other in ways suitable to the patient.

Philosophy – The Creation and The Cosmos

Both of these complementary medicines are deeply influenced by their regional philosophy and religions (Sankhya/Taoism). Surely, they have some fundamental differences; chiefly Sankhya philosophy identifies an unmanifest source that initiated the Creation. This source is Purusha. The Creation is expressed through three gunas: sattva, rajas, and tamas. Alternatively Taoist thought puts forth an infinitely tiered Cosmos lacking a Creator, which express Yin and Yang at every level. Ayurveda is based on a triadic world, while TCM sees a dualistic one. I am

using the word world as the greatest common denominator between Creation and Cosmos; their meanings are all the same.

Both systems explain the world differently. One is non-secular and the other is secular. More importantly, both systems recognize a state of consciousness that is beyond or in harmony with the world (Enlightenment/The Tao). It is my belief that there is no fundamental difference between these two states of being. In truth, there is no difference at all. With this state of consciousness held in the mind, both systems come to the same definition of whole.

Both systems see the world (and the self) through a macrocosmic – microcosmic relationship. In the subtlest sense, both of these traditions can define the whole self as the whole world.

Another aspect of cosmology worth exploring is numerology. Both traditions explain the world through triadic aspects. Ayurveda and Sankhya focus on the Tridoshas, and the three universal gunas; and the Chinese philosophical concept of Heaven – Earth – human, signifying Yang, Yin and humans respectively. However in TCM we see more relationships of two (Yin and Yang), and five (five elements). Ayurveda also has concepts of two and five. They are Purusha and Prakruti, the Divine Masculine and Feminine; and the five elements, five sense faculties, and five faculties of action.

Five Elements and Body Constitutions

Ayurveda and TCM both have five element theories central to their practice. Yet the role these theories play and the way they are described are very different. The primary difference is Ayurveda's five elements (ether, air, fire, water, and earth)

are very static compared to interrelatedness of TCM's five elements (wood, fire, earth, metal, and water). The tridoshic model of describing the body is more similar to TCM's five elements in this respect. Svoboda talks more of this in his book (1995).

Ayurveda's tridoshic and TCM's five elements are applied to the body constitutions. In looking for overlaps and common ground I will briefly compare the kapha and water archetypes. These are the hypoactive characters. The kapha constitution is large body frame, pale complexion, dark brown wavy hair and the character is described as steady, relaxed, and has potential for great enjoyment of sex. The water type is large body frame, dark complexion, wrinkly skin, and described as slightly laid back, and can have a tendency to overindulge in sexual activity. The most interesting difference is complexion. In Ayurveda a dark complexion indicates vata, which is intense movement, the opposite of kapha. In TCM the wood type is most similar to vata, and has a greenish complexion.

Clearly there are differences in the tridoshic and five element approaches, but this does not necessarily make one model right and the other wrong. Constitutions in both systems have a genetic component. Thus differences in gene pools could explain variation between the constitutional types. Additionally, we should recognize that most individuals are a mixture of types and it may take a physician to identify the exact constitution.

Taste

Ayurveda identifies six tastes and TCM identifies five, however cold, and hot (Yin, and Yang) are the most important. Ayurveda's additional taste is astringent, which could be interpreted as an action rather than a taste (Svoboda 1995:109). In

Ayurveda the tastes are combinations of two elements, while in TCM each taste resonates with one element.

The two systems are in agreement of the effects of the tastes, with the exception of salt. Ayurveda gives it a heating quality, while TCM identifies it as cooling. The reason for the divergence can be attributed to salts ability to increase digestive fire, but also increase water retention, and can purge the intestines in larger amounts (Svaboda 1995:109,110).

In both systems, diet either stimulates or pacifies a dosha or element to create balance within the body. Unique to TCM is the idea that certain tastes strengthen particular meridians and organs. This occurs because every organ has an element in resonance. The concept of foods having a post digestive affect, which is different from the initial affect is unique to Ayurveda (Svaboda 1995:109). Another similarity between the two systems is that each meal should be balanced. In Ayurveda all six tastes should be eaten in a meal; in TCM every meal should be equal in cold and hot.

Notes

^{1]} Dosha means fault, some authors use the term dhatus to refer to the doshas in harmony. I will always use dosha because dhatus also means bodily tissues.

^{2]} The word 'vayu' is often used in substitution for vata when talking about the subtypes of vata. I use Vata for simplicity.

^{3]} Because Ayurveda is taught through a guru-disciple relationship there are many different ways of observing pulse. What is presented here is based on the information from Lad, Vasant.

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